


LUCIFER.



THE LIGHT-BEARER.

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WHOLE NO. 987.

LOVE AND LIFE.

Most men know love but as a part of life;
 They hide it in some corner of the breast,
 Even from themselves; and only when they rest
 In the brief pauses of that daily strife,
 Wherewith the world might else be not so rife,
 They draw it forth (as one draws forth a toy
 To soothe some ardent, kiss-exacting boy)
 And hold it up to sister, child, or wife.

Ah me! why may not love and life be one?
 Why walk we thus alone, when by our side
 Love, like a visible god, might be our guide?
 How would the marts grow noble, and the street,
 Worn like a dungeon-floor by weary feet,
 Seem then a golden courtway of the Sun.

—Henry Timrod.

"The Politics of the Sex Question."

The above heading is a quotation from George Bernard Shaw's latest work, "Man and Superman: A Comedy and a Philosophy," in which Shaw attempts to arrest the attention of the English reading public, while he tells them a diverting story with an amazing interlude and a Lucifer moral. It is not difficult to see why Bernard Shaw chooses the dramatic form for his work—it is difficult to conceive of a medium which gives a writer greater freedom in handling delicate topics and of presenting various sides of a most intricate problem. The book is divided into three parts—a lengthy dedicatory preface; a farcical, up-to-date play containing a fascinating Scene in Hell, with Don Juan and the Devil as principal characters in this particular scene; and a Don Juan's "Revolutionist's Handbook," with a string of aphoristic maxims to conclude. Shaw explains in the preface that his Don Juan is a philosophical, not a vulgar Don Juan, one who reads Schopenhauer, Nietzsche and Westermarck, and is concerned for the future of the race instead of for the freedom of his own instincts—an almost ascetic Don Juan, in fact; a modern English Don Juan in a modern English environment.

If these descriptions of his own hero, with which Shaw enlivens his preface, can be taken seriously, so can his characterization of his own drama as a "trumpety story of modern London life—a life in which the ordinary man's main business is to get money, and the ordinary woman's business is to get married."

"The determination of every man to be rich at all costs and of every woman to be married at all costs must, without a highly scientific social organization, produce a ruinous development of poverty, celibacy, prostitution, infant mortality, adult degeneracy, and everything that wise men most dread," says Shaw, and his final remedy for all these ills would be apparently a new race of supermen—that is to say, of men and women bred

under conditions which will make for health and intelligence, "some sort of good-looking philosopher-athlete, with a handsome, healthy woman for his mate, perhaps."

The philosophy of the play, apart from its main insistence on the stirpicultural idea, is "to deal with sexual attraction, and to deal with it in a society in which the serious business of sex is left by men to women." The pretence that women do not take the initiative in sexual matters is to Mr. Shaw part of a sorry farce; there are no limits, he says, to male hypocrisy in this matter. Shaw has offended most of the critics in London by his expressions of contempt for the doctrines of progress, education and all other teachings which ignore the fundamental consideration of good breeding.

One of his illustrations is particularly apt: "In the eighteenth century an old lady, a very devout Methodist, moved from Colchester to London, where, mistaking the Hall of Science for a chapel, she sat at the feet of Charles Bradlaugh for many years, entranced by his eloquence, without questioning his orthodoxy or moulting a feather of her faith."

Shaw has come to the conclusion that churches and universities and literary sages can do nothing; that democracy, which requires a whole population of intelligent thinkers, is an idle word without some saner philosophy of breeding men and women than we have at present. "I plank down my view for what it is worth," says Shaw, and no reader can fail to regard Shaw's view as one worth studying, although, fortunately, it is in the main purely destructive of present ideals and almost totally lacking on the constructive side. It is much more important that the world's attention should be drawn to the evils which result from giving no attention to this subject than that every writer should have a ready-made, cast-iron set of rules for substituting a healthier race for the unhealthy masses of population now existent. "The golden rule is that there are no golden rules," is one of Shaw's first "Maxims for Revolutionists."

One of the happiest of Don Juan's criticisms of marriage is in Act III. (Scene in Hell):

"Ana—It is all nonsense; most marriages are perfectly comfortable.

"Don Juan—'Perfectly' is a strong expression, Ana. What you mean is that sensible people make the best of one another. Send me to the galleys and chain me to the fellow whose number happens to be next below mine, and I must make the best of the companionship. Many such companionships, they tell me, are touchingly affectionate, and most are, at least, tolerably friendly. But that does not make a chain a desirable ornament, nor the galleys an abode of bliss. Those who talk most about the blessings of marriage and the constancy of its vows are the very people who declare that if the chain were broken and the prisoners left free to choose, the whole social fabric would fly asunder. You cannot have the argument both ways. If the

prisoner is Happy, why lock him in? If he is not, why pretend that he is?"

Throughout this powerful Act III. Don Juan discourses at great length on marriage, love, breeding and the life-force which throws men and women into each other's arms. The whole scene is unique and fascinating. Surely never has a dramatist or novelist before so audaciously annexed the infernal regions to serve as a platform for a lecture on the politics of the sex question, with the Devil as principal auditor and orthodox critic.

"The Revolutionists' Handbook" is appended to the play by way of demonstrating that the hero of the comedy could write a serious treatise. The handbook is almost entirely devoted to the main thesis above referred to, as will be seen from a study of the chapter headings:

"On Good Breeding"; "Property and Marriage"; "The Perfectionist Experiment at Onelda Creek"; "Man's Objection to His Own Improvement"; "The Political Need for the Superman"; "Prudery Explained"; "Progress an Illusion"; "The Conceit of Civilization"; "The Verdict of History"; "The Method."

This brief notice of a most interesting book cannot better conclude than by quoting a few of the aphorisms, which make a really profound essay as readable as the most interesting novel:

"The prudery of the newspapers is like the prudery of the dinner table—a mere difficulty of education and language. We are not taught to think decently on these subjects, and consequently we have no language for them except indecent language."

"Englishmen hate Liberty and Equality too much to understand them."

"The best-brought-up children are those who have seen their parents as they are. Hypocrisy is not the parent's first duty."

"Do not give your children moral and religious instruction unless you are quite sure they will not take it too seriously."

"Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers."

"The assassin Czolgosz made President McKinley a hero by assassinating him. The United States made Czolgosz a hero by the same process."

"Crime is only the retail department of what, in wholesale, we call penal law."

"Whilst we have prisons it matters little which of us occupy the cells."

"Home is the girl's prison and the woman's workhouse."

"When we learn to sing that 'Britons never will be masters, we shall make an end of slavery.'"

GEORGE BEDBOROUGH.

The Free Woman's Choice.

"In a free society, what kind of men will women choose as the fathers of their children?"

This question, as discussed in recent numbers of *Lucifer*, has interested me greatly. It would perhaps be a difficult matter, in any state of society, for any one to decide what particular kind of man any particular woman would choose. It is now largely a matter of personal attraction or individual predilection; and doing away with the conventionality of legal marriage would probably make but little, if any, difference. Then, as now, a woman would be likely to be attracted by the man who appealed most strongly to her imagination, or to her physical senses, or to both, as the case might be. In our present state of society most women take as their husbands such men as they can get; but who shall say how many of them, when opportunity offers, choose other men than their husbands as the fathers of their children?

It is a fact that certain qualities or conditions in men appeal very strongly to most women. Famous men, no matter upon what flimsy or even disreputable grounds their fame may rest, are very attractive to many women. The trainer of a great prize-fighter is reported as having said that scores of women, many of them wealthy and away up in "high society," flocked to his pugilist like bees to a blossom, and almost openly confessed that they desired children by him. If a handsome naval officer sinks an old ship in the mouth of a bay, then the women

all over the land smother him with kisses; and if he would he might become almost literally "the father of his country." Military men, especially when decked out in their glittering gauds and barbaric trappings, are utterly irresistible to the vast majority of women. So, also, with dudes—that is, fine dressers and society exquisites. Fine dress most women fall down before.

Every woman is at heart an aristocrat; and it is to this fact that women as a class owe their present social thralldom. Themselves have forged the chains that bind them; and all but a few hug the chains, apparently, with rapture.

But there is a small (and, let us hope, increasing) class of women to whom a merely fine physical man, or well-dressed man, or famous man, will not appeal, unless he possesses more than any or all of these merely adventitious attractions. Women of fine mentality, of soulfulness, who are mentally free, will be attracted by the like kind of men.

If I could describe to you the kind of man that such a woman as Voltairine de Cleyre would choose, I think you would then have the description of the kind of man (though there would not be many of them) that all women should choose as the fathers of their children, if they really desire to regenerate the race.

LARKIN REDBULL.

Love Is Paramount.

What strikes me most forcibly in the recent discussion of stirpiculture is the ruling out or ignoring of the supremely important item of love—of deep and fruitful affection—and I cannot believe that women will ever become so lost to that sentiment as to throw all of its considerations away and choose fathers for their children simply because of apparent physical qualities. It is not a proven fact that the race would be benefited by any such method of breeding. I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents.

I know that parental conditions have much to do in the case. The mental condition of the mother during gestation, wholesome food, fresh air and exercise that is not exhausting count for a great deal, and the environment, food and associations during childhood are very important factors. The history of every newly-settled section of the United States, where healthy conditions prevailed, shows that in every instance the children grew to be large, strong and courageous. When these same sections became fully settled and natural opportunities became closed to free access, then deterioration of the offspring of the toiling element began; and just in proportion to the lack of freedom of choice, freedom from care and fear, and freedom to utilize natural opportunities does deterioration manifest itself.

The conclusion is that all cut and dried theories of stirpiculture are useless, and that, given a condition of freedom and its attendant abundance, love, the supremest of human passions, will draw men and women together, not only for the begetting of children, but for the delight of each other's presence, and we can well leave the future of the race to such matings in such conditions.

W. H. ADDIS.

As long as men imagine that they have property in wives; that women can be owned, body and mind; that it is the duty of wives to obey; that the husband is the master, the source of authority—that his will is law, and that he can call on legislators and courts to protect his superior rights, that to enforce obedience the power of the State is pledged—just so long will millions of husbands be arrogant, tyrannical and cruel.—Robert G. Ingersoll.

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A Comment and Defense.

In Lucifer of Sept. 10, "Tak Kak" has some references to a former letter of mine, which seem to call for a brief comment or two. First, it seems to me that the differences between the wish to avoid a discussion on vaccination and vivisection, and the wish to avoid the discussion of these topics in Lucifer, is not of much moment.

Second, the statement that the moral aspect "does not" enter into the question of the "protective" influence of vaccination, and the statement that it "need not" enter, mean practically one and the same thing. I claim that it does need to enter; for what would be the use of arguing out a conclusion on "scientific" lines, only to find afterwards that ethical reasons forbade the realization of its benefits?

Third, "Tak Kak" claims that I "gave rein" to my "mere fancy" when I charged him with "citing, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well." Well, my remark was directed to the following in his letter: "Unless a man has it settled in his mind that a thing is not filthy and useless, there can be no extraordinary virtue in his willingness to refrain from forcing that particular thing upon another, and no inference can be drawn that he is a libertarian, however strongly he protests against that particular thing being forced upon himself and family or friends." I claim that in these words the reference to those who oppose compulsory vaccination from both standpoints was a pointed one, and apparently was intended to lessen the influence of their argument. Even if no inference can be drawn that such people are libertarians, surely no inference should be drawn that they are not!

To conclude: I believe that the only proper office of any government can be to see that justice is done—that the weak are protected; and I claim that such an office does not tend to "kill the soul" so much as to save the soul. "Tak Kak" says: "The very governments that are to save calves and rabbits are now forcing people to submit to vaccination." But does he forget that the governments that are now torturing calves and rabbits are the very ones which are "forcing people to submit to vaccination," and this as a direct result of the tyrannical habit, largely acquired and nourished through the time-honored abuse of our humbler fellow creatures? J. M. GREENE.

J. Herbert's Epistle to Dora Forster.

Dora Forster says in No. 986, in reply to my article in No. 982, that she mentioned sexual slavery and sexual starvation, and accuses me of reasoning or arguing from the economic standpoint. Now, the trouble is, Sister Forster does not understand me. Maybe I failed to make myself clear, so I will endeavor to state the case more clearly, but before I state the case I want to make a few claims. Some may call it boasting; I cannot help that. I think it will save Mrs. Forster some time, because she will understand me better.

In the economic field—that is, the theoretical plans and schemes—I know them all, from Single Tax up to State Socialism, to Anarchism with its three distinct economic schools, up to Platoism, and from that down to Dowelism. So much for the theory of the thing; and, by the way, I am the fellow who wrote "Pure Economy."

Now, in the practical field, I know economy from bottom to top and from top to bottom. During my short life I have been a tramp, also a capitalist. As a tramp I have traveled at least 10,000 miles in a box car. I have been a wage slave in my day, and I have also been a skinner of labor; I skinned ninety-five people at one slap, and I skinned them good. They did all the work, I did nothing; even the money which I used was drawn out weekly, was counted for me by my cashier and laid before me on my desk in bills of suitable sizes, with a couple of handfuls of small change thrown in. Then I have written a whole string of books on social and political economy; good ones, so they say. So much for the economic side of the question.

My inquiry is entirely in regard to sexual matters, so, Sister Dora, be on your way back to the mountain. There are 100 men and 100 women in the valley as before, and each and every one are economically free and also mentally free; and, by the way (might as well have it), each one is rich, has a million dollars,

more or less; you can rig that up to suit yourself. Now go ahead and study and show me how these people can live a life so there will be neither sex starvation nor sex slavery. More than that, you may pick your men and women; best you can find; if none are sufficiently educated I will give you ten years' time in which to educate them.

I am in favor of the scheme and wish that both sexual slavery and sexual starvation could be abolished, but it can't be did—no, it's impossible, I am very sorry to say. The truth is you are asking too much, you are projecting an impossible scheme; people "can't eat their cake and keep it." I may as well tell you how I stand on the sex question, so you will be sure to understand me this time. I have read up about all that is, both ancient and modern systems. In practice I have been a monogamist, Mormon and varietist, the latter for the past twenty-two years. How do I stand on the moral question? There is no such thing as morality and immorality. The universe is not moral or immoral, and man is a part of the universe. The worst that can be said of any human action is intemperance. And in the last analysis there is no intemperance, no crime and no virtue. One of the leading writers on the sex question, and we all know him well, said a short time ago, "We now know a prostitute. The prostitute is one who sells service, be it service of the eye, the hand, the foot, the brain, the voice or of the sexual organs. Now, there's a mighty good comparison; I agree with it. It puts the comparison of a Beecher to shame. But I deny the term prostitute; it is an invention of Pope, Grundy & Co., and has no real existence whatsoever. If it has, then the fellow who sells his service with pick and shovel, with pen or fiddle, with telescope or chisel, with brush or ax, is equally guilty with the fallen sister. Don't like these terms? 'Tis well, make the most of them."

For the past six years I have been a communist of the J. H. Noyes school, his sexual system included. Mrs. Forster puts me in a certain small class; don't know just where she put me. I do certainly belong to a small class; there are but three members at the present time—myself, a colored man, and white woman—in the class. An odd little band, to be sure. Does this prove anything? Yes, it proves that we can project communism on paper; but live it? Well, a few can—Noyes & Co. did—but it is not what the masses want. Just as soon as Communism or any other reform touches the purse of the reformer, away goes his reform, it melts into thin air. Will tell you the reason why at some other time; I have no space or time now.

J. HERBERT ROWELL.

Uniforms.

Nature is not uniform. It is beautiful, grand, bounteous and free, with her abundance for all, but not uniform.

Uniforms are ugly, grotesque, ostentatious, varying, certainly, from the \$6 khaki to the \$375 uniforms of some officers, but all are symbols of power, force, aggression and oppression.

"If the women of America could be induced to think seriously and carefully on this matter, discarding all their early teachings and all the ordinary axioms of life, with the result that they look upon uniforms with aversion, with detestation, what an influence for good they would create! Especially if they went so far in this direction as to refuse all voluntary social association with, or recognition of, parsons, police or soldiers—then the era of right living, righteousness, would be inaugurated and a free people would be the result, an emancipated humanity such as the sun never yet blessed with its life-giving energy."

Humanity's hope for freedom rests on the women. Their influence could soon turn the tide of oppression in the way suggested and would bring about a peaceful evolution. Otherwise the present conditions will soon culminate in a sanguinary revolution.

Women! choose the better way, or your fathers, husbands, sons, brothers and lovers will be the victims of military power.—Kingshorn Jones.

People who make rules for the conduct of others generally break them themselves. It is so easy to bear with fortitude the misfortunes of others.—Robert G. Ingersoll.

Praise from people we despise generally convinces us that they have good points after all.—Puck.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Jottings by the Way.

On train near Lawrence, Kan., Friday, Sept. 11.

After a very pleasant and restful sojourn of ten days in Kansas City, Mo., and in Rosedale, Kan., a suburb of that city, I find myself again on the wing toward sunset. Most of the days since leaving Chicago have been spent in trying to catch up with my belated correspondence; also in renewing old acquaintanceships and in forming new ones, a good share of which new acquaintances have enlisted as members of the Light-Bearer phalanx.

While no public meetings of Lucifer's friends were held during this sojourn of ten days, several impromptu parlor gatherings have made their impress upon the world of current thought, as I think, in a way that will not soon be forgotten by some, at least, of those present. At one of these informal conferences an ex-mayor of Kansas City, Kan., and his conjugal partner were prominent participants.

INDUSTRIALISM AND MILITARISM.

An excellent illustration of the fact, well known to all close observers, that industrialism in this country is fast assuming the characteristics of militarism, has just been well ventilated by the press of Kansas City, Mo. Briefly stated, the case seems to be this:

W. S. Carson was "superintendent of terminals" at Kansas City at the time of the great flood in the Kaw river, the last of May and first of June, 1903. With rare foresight Mr. Carson saved the Missouri Pacific bridge over the Kaw by weighting it down with more than a dozen monster locomotives. Of nearly a dozen railroad bridges over the Kaw at this place, that of the Missouri Pacific was the only one that withstood the force of the mighty flood that swept down upon the twin cities at the junction of the Missouri and Kaw rivers. This prompt and decided action on the part of W. S. Carson saved many thousands of dollars to the owners of the Missouri Pacific, and also to the owners of other roads, as well as to the general public. It was due, also, to his efforts that the approaches to the bridge his foresight had saved were quickly repaired and the structure thrown open for the use of all railroads that needed it.

Quoting a leading article in the Kansas City Journal of Sunday, Sept. 6:

"Naturally, Mr. Carson received a great deal of newspaper praise at home and abroad, but the wise ones declared that he would gain nothing from the railroad company for his work of saving the bridge and that he would be fortunate if his services were retained by the Missouri Pacific. They said it was the way of corporations, especially railroads, to subordinate men of sense and action who, by a single feat, sprang into publicity."

In this instance the "wise ones" were true prophets. Word comes from Little Rock, Ark., to which place Mr. Carson had been transferred by the company, that he had "severed his connection with Iron Mountain Railroad," a branch of Missouri Pacific, and that "no reason is given, but it is understood from the men who worked under him that he has not been very popular."

The meaning of this phrase, "not very popular," is thus explained by the Kansas City Journal:

"That bears out the statement that Carson would pay with his job for his temerity in risking a dozen or more locomotives

to save the bridge across the Kaw river. It also sustains the claim that Carson has not been popular with his superior officers because he had demonstrated that he was prepared to act when any emergency arose, and that he relied upon his own judgment to carry him through a crisis when he was impelled by duty."

The Journal man closes his column article in these words:

"Two railroad men, discussing Carson when he was being praised for having some sense during the flood, agreed that he was the only man in the business that had shown any sense or had been of any value to his company. One said he would be promoted. The other, older, said he would be fired 'in a year.' A bet—\$10—is up. It can now be taken down. The old 'wise guy' said superiors would be jealous and root Carson out, just as it happened. He said the man to hold a corporation job must not think or attract attention. Simply draw pay and let the property go to ruin was the plan he followed, and he still has his job and gets the \$10."

Here we have it in few words. "Draw your pay and let the property go to ruin." Obey orders, as the cog-wheel in a machine obeys the force that drives it. Never go beyond orders. The company wants no thinking by its employees beyond what is necessary to carry out orders.

"Their's not to reason why;
Their's but to do and die."

This explains why "The Message to Garcia," by Fra Elbertus Hubbard, was printed and distributed by the railroad corporations by the million copies. Whether the editor of the Philistine meant to help the lords of the highways, also the capitalistic "captains of industry" everywhere, in their fight against the slaves that claim the right to do a little thinking on their own account, can be explained only by himself. Having conceived a very high opinion of Fra Elbertus, I feel reasonably sure that his sympathies are with the toiling masses, rather than with the exploiting classes, and hence would be glad to read what he himself thinks to be the true "inwardness" of the "Message to Garcia."

CITYLESS AND COUNTRYLESS WORLD.

In my walks over the hills adjoining Kansas City, Mo., I came upon several large signs which said:

"Vogel Heights Number Two. Five to Eight dollars per foot. Five dollars per month."

It was early Sunday morning, but few people stirring. Seeing a man cutting flowers in front of a stylish mansion, I asked him where I could find "Vogel Heights Number Two." Pointing to what seemed an old farm adjoining the vineyard connected with the residence in front of which he was cutting flowers, the man said: "There is Vogel Heights Number Two."

"Are the lots all sold?"

"Not quite all," was the reply. "The agent says there are a few left, but going very fast."

"Why is this land called Vogel Heights?"

"A man named Vogel came into possession of a large tract of land by marrying an Indian woman. Vogel is dead. The estate has passed into the hands of speculators, who are dividing it up and selling it for residence lots."

It is simply the old, old story, thought I. The land monopolist gets possession of a large tract by marriage, by inheritance, or by purchase before the time when immigration and demand for home-sites has raised the price of "wild" land. Then for a few dollars paid to the county surveyor the large tract is divided into lots and sold for homes to the homeless at prices that impoverish the purchasers and make millionaires of the original monopolists, or of those into whose hands these large tracts may fall. Then the thought occurred to me:

Why cannot home-seekers unite in numbers sufficient to buy a large tract of land before the demands of commercialism and of capitalistic industrialism bring the price of land up to the point where but few of the slaves of toil can ever hope to own their homes?

Why not purchase land in bulk—by wholesale—then divide it up by the purchasers, so as to save for themselves the profits that now go into the pockets of speculators in this prime necessity of life—land?

Why not organize the business of settling new lands in such a way as to unite the advantages of city life and country life at once, without paying the enormous tribute in time, in labor, and in money that have been paid by the home-seekers of the West ever since the landing of Columbus, more than four hundred years ago?

M. HARMAN.

One Man and One Woman.

Editor of Lucifer: Some one is kind enough to send me your paper and I have been reading it with interest, but much of it with astonishment. It seems to me that the attacks upon marriage are directed in such a way as to undermine the home life, which is the very foundation of a truly civilized nation. I am quite willing to concede that the intention on the part of the writers in Lucifer is good, but I believe if the principles for which they contend were carried out it would result in a veritable chaos.

In the issue of July 16, you review a book by Henry Olerich, "The Cityless and Countryless World," and seem to quote approvingly of his conception of rules of life. In his view, marriage should not be for life. In making his traveler from Mars express his own opinions of the way the sexes should dwell on earth, he says: "You marry for life; we do not." The ideal marriage is for life, for the simple reason that where there is true love that is the desire of both man and woman, for there is the idea of eternity in true marriage love. Man and woman are halves of a whole, regarded as to their true love natures. In other words, sex is of the spirit, or mind, as well as of the body, and the two are intended to make a one, because woman is a form of love and man is a form of wisdom. The ideal marriage is, therefore, one in which the husband and wife become more and more interiorly united—"one flesh," which means a union of ends, purposes and interests.

But such a union cannot be forced, and if man and woman are not interiorly united they can dwell together often for external reasons, and thus be of use to each other and to society. But to marry not for life would defeat the very purpose for which the relation was instituted. The ideal should be kept in view, however much men and women fall below it, and if they cannot dwell together they can live apart, for not even the State compels a married pair to dwell together, if they do not wish to.

In No. 2 he says: "Your Church and State interfere with your sexual affairs; we leave it in the hands of the individual." I wonder what the condition of mankind would be, if there were no laws to protect the weaker members. It is bad enough under the present regime, where the efforts of the Church and the State are directed to keep people in some degree of order. If all people were lovers of the neighbor, then we could leave much more in the individual's hand, but laws must be of an iron nature, not on account of the good, but on account of the transgressor of the rights of the neighbor.

In regard to women being financially dependent upon men, as suggested in No. 3, I believe every true wife and faithful mother is quite willing that the financial part of the home life should be left in the hands of the husband. That is the ideal state. Of course, if the husband is a spendthrift, that alters the case. That is not an ideal marriage.

No. 4 seems to take it for granted that if woman were left in freedom she would prefer to indulge in promiscuous intercourse. There can be no true marriage except between one man and one woman, and the ideal woman thinks so. She not only gives herself, body and soul, to the man she loves, but she wishes him to be her own husband and the support of her life and the child she bears him. And a true husband loves only one woman as wife and mother. That is the ideal state, at least.

It is no doubt true that, as suggested in No. 5, the man has too largely run the sexual affairs to suit himself, but it does not seem to me that doing away with marriage and home life is going to better matters. As both man and woman become more regenerate—i. e., lovers of the good and the true and the useful—they will regulate all things together, each according to the other the rights that are theirs by virtue of their own peculiar natures.

Whether man and woman ought to room together when they are husband and wife depends upon whether it is best for them to do so. That they "invariably" do so on earth is not in accord with the facts.

Mr. Olerich would compensate for maternal labor. What a compensation! And what an estimate of the nature of mother love! Woman is paid when she is loved by the father of her child and when she can give herself in service to the child. This is an ideal state of maternity, at least. The whole care

of children should not be shifted onto the mother, and yet there is nothing that a true mother would rather do than to rear her own children.

But I must not prolong this letter. It seems to be the whole difficulty with those who attack the marriage and home life—the ideal marriage which God teaches in His Word as the union of one man and one woman so that they become "one flesh,"—is that they find fault with the disorders that have sprung from this relation and, therefore, think that the relation itself ought to be done away with. An abuse does not disprove the use of a thing. Marriage—the union of one man and one woman—is grounded in the very nature of the sexes, and has its origin in the union of divine love and divine wisdom, of which male and female are articulated forms. It is divinely intended to be enduring—the very foundation of all blessedness on earth and in heaven.

L. G. LANDENBERGER.

It appears to me that Mr. Landenberger confuses two vitally different things. In one breath he asserts that an all-powerful Being has ordained that a certain man and woman belong together, that the attraction is so strong that they wish to so remain; yet, in the next breath, declares that if the artificial props of man-made law and public opinion were withdrawn this naturally and ideally united pair would fall apart and the home would be destroyed. It would seem that the defenders of marriage are really its greatest detractors. I believe, and I am sure that nearly if not all of Lucifer's readers and writers agree with me, that there are happy unions, happy homes, where the individuals are drawn together and held together by natural attraction and mutual interests; in these homes the greatest sorrow could come only through forcible disruption. Some of these homes are legalized, some are not; but the legalized ones are certainly maintained *regardless* of the law, not *because* of it. To test this, ask any happily married pair if they would become strangers to each other if a universal divorce law were passed. The answer, if truthfully given, would be the test of their happiness and content. If really happy, it would be difficult to drive them apart. And the same is true in regard to parental and filial love. Parents love and care for their children, not because the law says they must, but because they wish to do so. Animals care for their offspring during the period of helplessness, and it seems a severe indictment against human nature to say that we are lower in the scale of development, of racial instinct, than they. While it is true that in many this instinct has been blunted by the terrible struggle for existence, due to law-enforced monopoly, etc., still in the instances where parents do not love their children and do not want to care for them the attempts to compel them to do so have proved pitiful failures. The only remedy for this condition, in my opinion, is for women to have the knowledge and power to decide for themselves the number of children they shall bear. Then they will not have children undesired by either themselves or the prospective father, and no force will be necessary to induce them to love and care for their welcome children.

It is easy to agree with Mr. Landenberger that the really mated belong together. We can agree that the parts of a whole which fit should be united; but he says that those which do not fit should be united also, and that is where we differ. If the maker of a coat puts the parts together so as to make a misfit, it should be ripped apart and whatever necessary done to make the garment complete; and the owner should not be compelled to choose between wearing a misfit or none at all.

When Mr. Landenberger speaks of the "ideal" woman, he means his own ideal, of course, and it is all right for him to do so. We all have ideals, differing often from those of others; and so long as we do not attempt to crystallize our ideals in the form of law there will be room for all of us, and our ideals, too.

L. H.

VARIOUS VOICES.

Mrs. E. Bogardus, Clinton, Iowa: Inclosed is \$1 for the best paper published.

A. A. Caswell, Long Beach, Cal.: "The Wholesome Woman" should be in the possession of every family in the world.

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C. B. H., Kansas: Lucifer is good and strong. Slowly, but surely, the world advances, and you are doing a noble work in holding up the torch of truth and light. I have much to say to you, but time will not permit. I am literally swamped with the affairs of a foolish, vicious, insane economic system.

B. W., Colorado: I like Lucifer and as soon as I am a little better fixed financially I will send you a list of thirty subscribers for three months and pay for them out of my own pocket. I will do this to advertise Lucifer among the most intelligent people in this vicinity. You can depend upon it that I will keep my word.

I. A. Heald, Washington, D. C.: Sample copies of Lucifer received. Have circulated them and expect to get subscribers for it at a meeting of a patriotic order Sept. 1. You certainly deserve encouragement and substantial support for the grand humanitarian and liberal work you are doing, particularly that for the weaker sex, very many of whom do not think deeply enough to half appreciate your efforts in their behalf.

Mrs. M. H., West Union, Iowa: Courage in any cause is ever admirable, and as the pen is mightier than the sword (or hatchet), your little light-bearing Lucifer, shedding its golden beams in places of darkness and tradition, is an ally of justice and sweet liberty. I recently saw a copy of Lucifer and should be pleased to receive a trial subscription. I also inclose names of persons who, I believe, would appreciate it if you would send sample copies to them.

Sarah Stone Rockhill, Alliance, Ohio: I am much interested in the article by William Windsor in No. 984. In this article he discusses scientific parenthood and tells of his \$3,000 baby. I would be glad to know if the results, including sex, were as he anticipated. I once met Dr. E. W. Wright, who lectured on temperamental adaptation, and I know of William Byrd Powell's writings. Now, it seems to me these themes should be enlarged upon and the truths discovered by Powell and Fowler kept before the people. Let us know where to get the works of these authors, as it is important that we bring such knowledge to the notice of the young and get them interested in the subject of "bearing better babies." Mr. Harman is doing a grand work in Lucifer, but a great army of workers is needed, so that all possible may be learned on the subject of sex and its relation to the improvement of the race.

D. H. Hersey, Chicago: I have been a reader of Lucifer for some time, and am deeply interested in the subjects it discusses, and am quite honest in desiring to know much more than I do about the various themes discussed in the paper. The sex question seems to occupy the largest share of your attention, and why should it not? It is certainly the most important of all questions—important, as it concerns the happiness and satisfaction of the present generation and vastly more important as it affects the generations yet unborn. Whether the custom of monogamic marriage is the best method for the union of the sexes, and whether it produces the best results in the birth of offspring, is a serious question. I for one do not believe it is the best method, in very many cases, suited in marriage as very many are without love, without respect, almost without desire. How can a child springing from such a source be well born? One of your correspondents, a lady, speaks in contemptuous terms of the idea of breeding as one would breed horses. And why not bestow as much attention to the breeding of a human being as

to the breeding of a horse? Another thought frequently brought forward in Lucifer seems to find favor among some of your correspondents, while others oppose it. This question I have not paid much attention to, but if I have the right conception of what is meant by the term variety I should be inclined to favor it. If it means that when a man and woman grow cold and distasteful to each other in a sexual sense and an opportunity offers to secure other associations which are pleasant and satisfactory to all, I can see no harm but rather good in it; and I know of no law of nature, moral or physical, which forbids it. I believe that men and women have equal rights along this line; and far be it from me to advocate indiscriminate lust. I believe that love, and love only, sanctifies and justifies sexual association, and without love there is no justification for the intercourse of the sexes, whether in marriage or out of it.

An Open Letter.

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HENRY E. ALLEN,

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